

A
PRECIOUS MITHRIDATE
FOR

The SOULE

Made up of those two Poysons,

Covetousness

AND

Prodigality:

The one drawn from the *Fathers*

Ill Qualities:

The other from the *Sons*:

For the *Curing* of both *Extremes*,
and advancing *Frugality*, the *Mean*.

Being foure Chapters taken out of *R. Junius*
his Christian Library,

And are to be sold by *J. Crump Stationer in Little*
Bartholomes Well-yard, and H. Crips in Popeshead-ally.

LONDON, Printed. 1661.

THE HISTORICAL AND POLITICAL WRITINGS OF THOMAS HOBbes

THE SONGS

1896

1. *lili niscoi* (L.)

1001

A Precious Methbridate for the Soul, Made up of those two Poysons, Covetousness and Prodigality :

P R E F A C E.

Such as have formerly heard these Nightingales, or seen these Jewels in another Cage, or Cabinet; may please to take notice, that they are not stolen, but borrowed. Every Garden is furnished from other Gardens, and so is mine; but with leave from the Owners: As Vertue is distributive, and good Fruit the more common it is, the better it is. Besides the oftner these Nails are hammered, the deeper they pearse; and pearse too deep they cannot: for five words remembred is better than a thousand forgotten. Again, old metal cast into a new mold, becomes new, and is so est. emed. These Pearls are filed upon a string, that men may not shake them out of their pockets. If thou receivest any spiritual benefit, by pertaking of this Banquet (or extract) give God the glory; which is all the Confectioner expects for his pains: for praise or thanks I seek none, as I have deserved none. Or in case my labour hath been worthy of hire, the great pleasure I took therein, hath been sweeter than anothers wages. Yea, if I have not grown better by it, yet it hath kept me from worse, and not afforded me time to entertain the Divel. Nor have I more made my Book, than my Book hath made me.

J. F.

CHAP. I.

Having felt the Cormorants pulse, I find it to beat most violently after gain; He were a skillful Physician that could pick out the greedy worm, which makes him so hungry: yea, he should deserve a greater reward, then Erastratus had for curing Antiochus, which was fourteen thousand three hundred seventy and five pounds: But to hope this, were an effect of Frenzie, not of Reason; for

for you shal sooner hear of an hundred Malefactors conversion at the Gallows, then of one Covetous Cormoran in his bed. Only I will give you his and his Sons Effigies, and set them up as Sea-marks to make others beware; that both may do good service to the Church: For whereas honest men profit the Commonwealth, by occasioning themselves to be imitated; these shall happily benefit the same, by causing themselves to be evitated. As sometimes a Harlot's face hath suggested chastness: and good may be learnt, both by similitude and contrariety. At least the beauties of all Christian graces, are illustrated by the blackness of their opposite vices.

The Covetous Miser is one that affects no imployment or Occupation for it self, but for gain: all his reaches are at riches: his *summum bonum* is *commodity*, and *gold* is the Goddess he adores in every thing. He plots, fluddies, contrives, breaks his peace, his sleep, his brains, to compas his desires: and though he venter his ears, his neck, his soul; he dares not deny his slave, his dog, his Devil Avarice: nor cares he how he gets, but what he gets. There is no evill that he will not do, so goods may come of it; you cannot name the Sins that he will not swallow in the sweet braib of *commodity*: like Dorio the Bawde in *Tyrance*, he is not ashamed of the basest actions that bring him in benefit; nor does he smell any difference, between *gold* got by oppression, and that which is honestly come by.

Avarice is the grave of all good, it eats out the very heart of grace, by eating grace out of the heart. The damps of the earth do not more quench fire, then the love of earth stifles grace: neither trees nor grasse grow above, where the golden Mines are below; If the love of mony be once entred into the heart, no fruits of goodness will appear in the life: yea there is an absolute contrariety, between the love of God, and the love of Mammon; as our Saviour shews, *Luke 16. 13.*

This Machivillians heart is a very mint of fraud, that can readily coyn falsehoods upon every occasion; yea, he is such a deep, that one may better tell the haires of his head, then either the springs, wards, or wickedness of his deceitful heart: and yet so foolish withall, that he not onely impoverisbeth his soul, to enrich his body, but to purchase a great estate, he will sell both soul and body. Like Sylvester the second, who to get the Popedom, gave his soul to the Devill.

The poorest Cheats soul (if ever it be saved) costs no less a price than Christ's precious blood: yet half a crown, yea six pence will make this Churle sell his. By which means he swels in his estate from a *Toad* to an *Oxe* (as in the Fable) and then bursts. And (which I would have you to observe) he thinks himself so much the wiser as he is the richer: which makes me the more willing to stigmatize his folly.

To shew that Covetous men belong to Hell after they die, they are like Hell while they live: Hell is never filled, and they are never satisfied. His abundance no more quenches his lust, than fuel does the flame; yea, like Oyl, it kindleth the fire which it seems to quench. Avarice is like that

Disease we call the *Wolf*; which is ever eating, yet keeps the body lean. The *Covetous Cormorant* is like one of Pharaoh's lean and illfavoured line: for though he devours much, yet he is never the less hungry, never the more fat. A moderate water makes the *Mill* go merrily, but too much will not suffer it to go at all.

The *Covetous Misser* is like the *Indians*, who though they have all the Gold among them, yet are the most beggerly people alive. He is like *Tantalus*, who stands up to the chin in water, and hath all kinds of fruits hanging over his head, but is not suffered to taste the one, nor drink of the other. Or like an *Asse* that is laden with gold and dainty cates, but feeds upon thistles. He scarce wears a good garment, or eats a liberal meal, or takes a quiet sleep; but is ever tormenting himself to get that, for getting whereof he shall be tormented. As a proud man is ignorant in the midst of his knowledge, so is he poor and needy in the midst of his wealth. Yea, whereas the Poor Begger wanes many things, the Rich Misser wants every thing.

His business will never give him leave to think of his ~~care~~. All his Religion is the *love of money*. He goes to Church indeed, but it is not to serve God, but the *State*; which he uses not as a means to save his soul but his *silver*. To him all *spirituall* and *eternall* things seem *incredible*, because they are *invisible*. Nothing will sink into his head that he cannot see with his eyes, or feel with his fingers. And in case he cannot gain by being Religious, his care shall be nor to lose by it: and that Religion will like him best that is best cheap, and that will cost him least. Any *desirme* is welcome to him, but that which bears upon *good works*, only that he cannot indure. No, if another be at the charges to serve God, this *Church* like *Judas*, will cry out, *Why is this waste?* Not shall any means ever convert him. No *Physick* is strong enough to purge out this *Humour*: Because, if ever he should repent, he must restore his ill gotten estate; which to him is as hard an injunction as that of God to *Abraham*, Gen. 22. 2. Or, as that of our *Saviour* to the *Young man*, Luk. 18. 22. and therefore what hope of his yielding? *Covetousnesse* is *Idalatry*, Eph. 5. 5; Col. 3. 5. and *Money* is the covetous mans god: and will he part with his god? No, And so long as he keeps the *weapon* (ill-got goods) in his *wound*, and will not *pluck it out* by *restitution*; how is it possible he should be *cured*? He may wish that *Rich man*, Luk. 10. have a good mind to *Heaven*, in *reversion*: yet for all that he will not hear of parting with his *Heavens* whereof he hath the *present possession*.

To other sins *Satan* tempts a man often: but *Covetousnesse* is a *Fine* and *Recovery* upon the *Purchase*. So that it is as easy to raise a *dead man*, as to convert a *covetous man*. A *Covetous man* is like a *sick Patient* that cannot spit, whom nothing will cure: Or, like a *crack'd Bell*, for which there is no remedy but the *fire*. Or like one that hath the *Plague*-tokens, who is past all hope, and for whom all that can be done is to say, *Lord have mercy upon him*. And therefore, though I had rather be a *700d*

then a Drunkard ; yet had I rather be a Drunkard then a Covetous Miser ;
Marth. 21. 31, 32.

C H A P. 2.

Now, as this Merciless Miser is all for sparing, so his Heir is all for wasting : He lives poorly and penuriously all his life, that he may die rich, Psal. 39. 6. And what comes of it ? As he hath reapt that which another sowed, so another shall thrash that which he hath reaped. He bards up, not knowing who shall enjoy it ; and commonly they enjoy it who lay it out as fast. He takes only the bitter, and leaves the sweet for others, perhaps those that wish him hanged, upon condition they had his means the sooner.

Or possible it is he may have children; which if he have, he loves them so much better then himself, that he will voluntarily be miserable here and hereafter, that they may be happy. He is willing to go in a thredbare coat, to starve his body, lose his credit, wound his conscience, torment his heart and minde with fears and cares ; yea he can finde in his heart to damne his own soul and go to hell, that he may raise his house, and leave his heir a great estate, as thinking his house and habitation shall continue for ever, even from generation to generation, and call their lands by his name, as the Psalmist shews, Psalm 49.11. He is careful to provide his children portions, while he provides no portion of comfort for his own welfare, either here or hereafter. He provides for his childrens bodies, not for their souls, to shew that he begat not their souls but their bodies. He leaves a fair estate for the worser part, nothing for the estate of the better part. He desires to leave his children great rather then good, and is more ambitious to have his sons Lords on earth, then Kings in heaven. But as he that provides not for their temporal estate, is worse then an Infidel, 1 Tim. 5. 8. So he that provides not for their eternal estate, is little better then a devil, which yet is the case of nine parts of the parents throughout the Land.

But observe how his children requite him again, and how God requires him in his children ; for commonly they are such, as never give him thanks nor in the least lament his Loss ; perhaps they mourn at his funeral, yet not for that he is dead, but because he died no sooner. Nor is it any rare thing for men to mourn for him dead, whom they would by no means have still to be alive. Yea for the most part, it is but a fashionable sorrow, which the son makes shew of at his fathers death ; as having many a day wisht for that hour. A sorrow in shew onely, like that of Jacobs sons when they had sold their brother Joseph, who profest a great deal of grief for his loss, when inwardly they rejoiced. Have ye not heard of a prodigal young heir ? that encouraged his companions with, come let us drink, revel, throw the house out at windows ; the man in Scarlet will pay for all ; meaning his father who was a Judge, but he adjudged the patrimony from him to one of his younger sons more obedient ; And good reason he had for it, for to give riches to the riotous, is all one as to pour

precious

precious liquor into a Skeeve, that will hold no liquid substance ; which occasioned the Rhodians, and Lydians, to enact several laws ; that those sons which followed not their fathers in their virtues, but lived viciously, should be disinherited, and their lands given to the most vertuous of that race, not admiting any impious heir whatsoever to inherit, as *Varro* well notes. But it is otherwise in this case, for (in regard of Gods curse upon this unmerciful Muckworm) if he have more sons then one, the eldest proves a prodigal, and he inherits.

Every mans own experience can tell him, that for the most part a scatterer succeeds a gatherer; one that wafts virtues faster then riches, and riches faster then any virtues can get them ; one that is as excessive in spending, as the other was in scraping ; for as the father chooseth to fill his chest, so the son is given to satisfie his lusts. Nor could the one be more cunning at the rake, then the other will be at the pitchfork. The moneys which were formerly chested like caged Birds, will wing it merrily when the young heir sets them flying. And as *Cicero* speaks, he riotously spends that which the father had as wickedly gotten. The one would have all to keep, the other will keep nothing at all ; the former gets and spends not, the latter spends and gets not. Yea the son being as greedy of expence, as the father was in scraping ; he tiddeth that with a fork in one year, which was not gathered with a rake in twenty. Yea how oft is that spent upon one Christmas revelling by the son, which was fourty years a getting by the Father ? Which *Diogenes* well considered, for whereas he would ask of a frugal Citizen but a penny, of a Prodigal he would beg a talent, and when the party asked him what he meant, to desire so much of him and so little of others, his answer should be, *Quoniam tu habes, ille habebunt* ; because thou hast, and they will have. I shall beg of thee but once, thy estate will so soon vanish, of them often : yea give me now a talent, I may live to give thee a groat. And at another time ; hearing that the house of a certain Prodigall was offered to sale, he said, I knew well that house was so accustomed to surfeiting, and drunkenesse, that ere long it would spue out the Master.

Nay in all likelihood he foresees it himself ; and therefore as he makes short work with his estate, so not long with his life, as knowing, that if he should live long, he must be a begger.

As seldom but he shortens his days some way ; for he gives himself to all manner of vice, gluttony and drunkenesse, chambering and wantonnes, pride, riot, contention, &c. He even banishes civility, and gives himself over to sensuality ; and such a life seldom lasts long.

They may rightly be called spend-all's, for they not onely spend all they have, but themselves also ; in stead of quenching their thirsts, they drown both their bodies, souls and estates in Drink. They will call, Drawer give us an Ocean, and then leave their wits rather then the wine behinde them. One cryes to his fellow, Do me reason ; but the drink answers, I will leave thee no reason, no not so much as a beast hath ; for these *Nabals* cannot abound, but they must be drunk and surfeit. They have not onely cast off

Religion that should make them good men ; but even reason that should make them men ; And saving only on the sea, they live without all compass ; as a ship on the water, so they on the land reel so and fro, and stagger like a drunken man, Psal. 107. 27.

All their felicity is in a Tavern, or brothell house, where harlots and scropants rifle their estates, and then send them to robb, or teach them how to cheat or borrow, which is all one, for to pay they never mean, and prodigality drives them to repair their too great latishesse in one thing, by too great covetousnesse and injustice in another. The greatest mispenders for the most part are constrained to be as great misgessers, that they may feed one vice with another.

Now as if they had been bred among Bears, they know no other dialect then roaring, swearing and banning. It is the tongue or language of hell they speak ; as men learn before hand the language of that Country whether they mean to travel.

By wine and surfeiting they pour out their whole estates into their bellies. The father went to the devil one way, and the son will follow him another ; and because he hath chosen the smoother way, he makes the more hast. The one so loved Money, that he could not afford himself good Drink : the other so loves good Drink, that he scornes Money. The Father cannot finde in his heart to put a good morsel into his belly, but lives on roors, that his prodigal heir may feed on Pheasants ; he drinks water, that his son may drink wine, and that to drunckeness. The one dares not eat an egge, lest he should lose a chicken, and goes to hell with whay and carrots, the other follows after with Canary, Partridges, and Potatoes.

These are Epecures indeed, placing Paradise in their throats, and heaven in their guts ; their shrine is their Kitchin, their Priest is their Cook, their Altar is their table, and their belly is their God. By wine and surfeiting, they pour out their whole estates into their bellies ; yet nevertheless complain against nature for making their necks so short.

Aristippus gave to the value of sixteen shillings for a Partridge ; his clownish neighbour to'd him, he held it too dear at two pence. Why, quoth Aristippus, I esteem less of a pound, then thou dost of a penny : the same in effect sayes the prodigal son, to his penurious father ; for how else could he so soon bring a noble to nine pence, an inheritance of a thousand pounds per annum, to an anunity of five hundred shillings ? besides, the one obtains a thousand pounds with more ease, then the other did a thousand pence ; and by how much the less he esteems of money, by so much the more noble and better man he esteems himself, and his father the more base, and hereupon he scorns any calling, and must go apparelled like a Prince.

God hath inacted it as a perpetual law, In the sweat of thy Face (be it brow or brain) shalt thou eat bread, till thou return to the earth, Gen. 3.19. And for the best Gentleman to despise honest callings (mental or manual) is a pride without wit or grace. Even gallant Absalom was a great sheepmaster : the bravery and magnificence of a Courtier, must be built upon the

the ground of frugality. Besides, exercise is not more wholesome for the body, then it is for the minde and soul; but this vain glorious Coxcombe is all for sports and pleasure, and seldom ceases hunting after sports (as Esau for venison) until he hath lost the blessing. But he should (O that he would) consider, that medicines are no meat to live by.

Then for his pride in apparel, you may know that by this; he is like the Cinnamon tree, whose bark is of more worth then his body; or like the Estridge or Bird of Paradise, whose feathers are more worth then her flesh; Or some Vermine, whose case is better then her carcasse. And yet this swells him so, and makes him look as big, as if the river of his blood could not be bancked within the channel of his veins; and shift his attire he must, like the Islanders of Foolianna the sicle; or that King of Mexico, who was wont to change his cloths four times a day, and never wear them again, imploying his leavings and cast suits, for his continual liberalities and rewards, and who would also have neither pot nor dish, nor any implement in his Kitchin, or on his Table, be brought twice before him.

Indeed he cannot shift himself out of the Mercers books, until he hath sold the other Farm or Lordship; perhaps a dinner or supper at some Tavern, may cost him ten pounds or more; for he must pay the whole reckoning, that he may be counted the best man. Yea when the shot comes to be paid, for any man to draw in his company, is a just quarrel, and use hath made it unpleasant to him not to spend, and yet a bare bead in the streets, does him more good, then a meals meat. He hath the *Wife* of vain glory, and that he feeds untill himself becomes the food. Nor can it be long, first, for an excessive and successive impairing, always importeth a final dissolution. Nor hath he ever the wit to think upon sparing, till he comes to the bottom of the purse, resembling Plautus that famous comical Poet, born in Umbria, who having spent all he had on plaiers apparel, was forced for his living, to serve a Baker in turning a hand mill. Like an hour-glass turned up, he never leaves running till all be out; He never looks to the bottom of his patrimony, till it be quite unravelled; and then (too late) complains that the stock of his wealth ran coarse at the fag end.

His father had too good an opinion of the world, and he too much disdaines it: onely herein he speeds (as he thinks) a little the better, for that those who barked at his father like curs, faune upon him, and lick his hand like Spaniels. Yea the Prodigals case is herein better then the Miser, for the Prodigal shall only have nothing hereafter; but the Covetous man, hath nothing here nor hereafter. He bestows upon his inferiors liberal gifts, thinking it good gain to receive for it good words, and your Worship. Thus by the frequent use of subtracting pounds out of hundreds, shillings out of pounds, and pence out of shillings, the end of his account proves all Cyphers.

Idleness is the Coach that brings, a man to Needam; prodigality the post-horse. His father was no mans friend but his own, and he (says

the proverb) is no mans foe else ; be he never so old , he never attains to the peers of discretion ; And in case providence do not take him ward , his heirs shall never be sought after . His Vessel hath three leaks , a lascivious eye , a gaming hand , a deified belly ; and to content these , he can neither rule his heart , his tongue , nor his purse . He never proves his own man , till he hath no other , and then perhaps when want , or good counsel , or time hath made him see as much as his father did , at last he sues for a Room in an Almeshouse , that his father built ; else when he feels want (for till then he never sees it) he complains of greatness for ingratitude ; that he was not thought of when promotions were a dealing . Yet seeing there is no remedy but patience , when his last Acre lies in his purse , he projects strange things , and builds houses in the aire , having sold those on the ground . Not that he is a man of parts , for he is onely witty to wrong and undoe himself ; Ease , saith , Solomon , slayeth the fool sh , and the prosperity of foots destroyeth them , Prov. 1.32 .

C H A P. 3.

Many an one hath his father unfeathered to warm him , but pride , drunkenness , gaming , &c. plucks them away again so fast , that he soon becomes naked and bare . He is like a barren plot of ground , for let him receive never so much seed and manuring , Sun and showers , he remaines ever dry and fruitlesse , and no marvail , when nor onely his leud and vicious courses bring Gods curse upon all he hath or takes in hand ; but when he and what he hath , is also cursed for his fathers sake . For wherens the Holy Ghost saith of the just man , His seed shall be mighty upon earth , his generation shill be blessed , &c. Psal. 112. 2. and many the like , Psal. 103. where God hath promised to blesse and reward the children ; yea , the childrens children for their fathers goodnesse , vers. 17. Isa. 58.10 , 18. 12. Psal. 37. 25, 26, & 112. 2. to 6. Of which I might give you examples , not a few . The children of Noah were preserved from drowning for their fathers sake , Gen. 7. 1. Mephibosbeth fares the better for his fathers goodness : The Kenites for Jethroes , 1 Sam. 15. 6. and that some hundreds of yeers after their Ancestor was dead ; Phineas his seed for his sake , Numb. 25. 11, 12, 13. Solomon for his father Davids sake , 2 Sam. 1. 2. Ishmael for Abrahams sake , Gen. 17. 20. And all Israel fared the better for Abraham , Isaac , and Jacobs sake , Deut. 4. 37. 1 Kings 11. 12. The loving-kindnesse of the Lord , sayes the Psalmist , indureth for ever , and ever , upon them that fear him , and his righteousnesse upon childrens children , Psal. 103. 17. Exod. 20. 6.

And as God usually blesseth , and rewardeth the children for their fathers goodness , so on the contrary , Exod. 20. 5. Eternal payments God uses to require of the persons only , temporary oftentimes of succession as we sue the Heirs and Executors of our Debtors . God hath peremptorily told us , that he will visit the iniquity of ungodly parents , upon their children , unto the

the third and fourth generation, *Exod. 20.5.* As for the sin of Haman, his ten sons were hanged, *Hebster 9.13,14.* And so for Sauls sin, his seven sons were likewise hanged, *2 Sam. 21.6.* and thus for Athans sin, all his sons and daughters were stoned to death, and burned with fire by the Commandment of Moses, who was in Gods stead, *Iosb.7.* Yea God hath peremptorily threatened, *Psal. 109.* that the children of a cruel and unmerciful man, shall be *Vagabonds and beg their Bread,* and that none shall extend mercy or favor unto them, ver. 7. to 17. God will make those children beggars, for whose sakes the fathers have made so many beggars; this is a truth which the father will not believe, but as sure as God is just, the Son shall feel. As what common and daily experience have we thereof, bad men but the wit to observe it? for hence it is, that *riches ill got, Shift Masters* so often. As rare it is, if the wealth of an Oppressor doth last to the fourth generation, seldom to the second; for commonly in this case, as the father was the first that raised his house, by his extreme getting and saving, so the son proves the last, in overthrowing his house by excessive spending and lavishness; as *Tullius Cicero* answered a *Prodigal* that told him he came of beggerly parents; for no man when his means is gone, will ever after trust him with a stock to begin the world again; the case standing with him, as it did with the unjust Steward, who having wasted his masters goods for the time past, cou'd not be trusted with the like for the time to come; and whereas hitherto he hath with *Esau,* rejected the blessing of prosperity, it will be denied him hereafter, though he should seek it with tears: and which is worse then all, if death find him (as is much to be feared) as banquerupt of spiritual, as of worldly goods, it will send him to an eternal prison: for what can we think of them, that do not only lose *crusts and crummes,* which our Saviour would have carefully gathered up, *John 6.12.* but even lavish and wherle away whole patrimonies; yea, most wickedly spend them in riot, and upon Dice, Drabs, Drunkenness? O the fearful account which these unthrifty *Bazyliffs* will one day have to give up to our great *Lord and Master,* when he shall call them to a strict reckoning of their talents! if he was condemned that increased not the sum concredited to him, what then shal become of him that lawlessly and lavishly spends and impaires it? bringing in such a reckoning as this; *Items spent upon my lusts, pleasures, and pride, forty years, and five hundred or ten thousand pounds, &c.* let them be in their right senses, they cannot thin that God will take this for a good discharge of their Stewardships, though the devil may and will make them believe, that *Christ will quit all scores between him, the father and them.*

And thus I have made it plain, that want and beggary, is the heir apparent to riot and prodigality, and that he who when he shoud not, spends too much, shall, when he would not, have too littel to spend; a good lesson for young gulls. I have likewise shown, that what the covetous hath basely gotten, is as ill bestowed, and worse employed, a good Item for old Crimudgens to take notice of, that so they may not starve their bodies, and damn their souls, for their sons, to so little purpose.

As O that the covetous Moule, who is now digging a house in the earth for his posterity, did but fore-see how his Prodigal son will consume what he with so much care and industry hath scraped together; for should he have leave hereafter to come out of hell for an hour, and see it, he would curse this his folly, yes, if possible, it would double the pain of his infernall torment, as it fares with Giphio the Usurer, who (as Lucian feigneth) lying in hell, lamenteth his miserable estate, that one Rodochares, an incestuous Prodigal, on earth consumed his goods wantfully, which he by unjust means had scraped together so carefully; the which seemeth to have some affinity with the word of truth; why else is Dives being in hell torments, said to lift up his eyes, and to see Abraham a farre off and Lazarus in his bosome, parlying so seriously about his brethren, whom he had left behind him? Luke 16. 23, &c. Why else doth our Saviour say, that the wicked shall gnash their teeth for vexation, when they shall see Abraham, and Isaac, and Jacob in the Kingdome of heauen, and themselves thrust out of doors? Luke 13. 28.

But that thou mayst the better foresee, or at least fore-think what will follow, I will shew thee thy case in sundry other persons.

Clodius, son to Esopus the Tragedian, spent marvelous great wealth which his father left him. Epicarmus the Athenian, having a large patrimony left him by his parents, consumed it in six dayes, and all his life time after lived a begger. Apicus, in banqueting, spent great revenues, left him by his parsimonious father, and then because he would not lead a miserable life, hanged himself. Pericles, Callias, and Nicias, by prodigall travishing and palpable sensuallity, spent in a short time very great patrimonies, left them by their parens, and when all their means was gone they drank each of them a poysoned potion one to an other, and dyed in the place.

Again, we read that Caligula, in one year of his reign, spent prodigally, sixty seven millions of gold, which Tiberius his Predecessor had gathered together, as Tacitus tells us, and whereas John the 22. left behind him, (as Petrarch reports) two hundred and fifty run of gold; insomuch that an odde fellow made this jest of him, *Eyat Pontifex maximus si non virtute pecunia tamen maximus.* Pope Sixtus Quintus, (called of Englishmen, a by-word, for selling our Kingdom to Philip of Spain, Six cinque,) through his intollerable covetousnesse, left in his Exchequer five millions; but his successor Gregory the fourteenth, wasted four of them in ten monthe and lesse, besides his ordinary revenues, in riot and prodigality; and many the like which I could tyre you with; insomuch that the curse of Epimenides is daily fulfilled, which was, that all the treasure horded up by the covetous, should be wasted by the Prodigall; for, for the most part the Misers means lights into the hands of some such dighty-dearth-maker, as out of a laborious Silk-worm, tisles a painted Butterfyle.

CHAP. 4.

And so you have three Chapters, taken out of the prevention of poverty, in Gods goodness and Englands unthankfulness by the same Author? I find this ensuing Character of a Prodigall or Loose Libertine : it is in Chapter the 9th. where he is appointed to lead the Troop, of Ignorant, unbelieving, Ingrateful and wicked persons ; as Judas led the Soldiers. It begins, and goes on as followeth.

Thou that art Openly profane ; dost somanifestly prove, and profess thy self to be one of those ignorant, unbelieveing, ingrateful, and wicked wretches herein concern'd : yea, to be one of the children of disobedience whom Satan hath blinded : that in respect of others, I should think it needless to spend time in further proof thereof : yet I would gladly say something to shame thee out of thy self : wherefore briefly thus : Thou art kept by the Devil in a snare, and taken captive of him at his will : he ruleth, and worketh his pleasure in thee, as being thy God and father, and Prince, and Master, 2 Tim. 2. 26. Joh. 8. 44. and 14. 30. 2 Cor. 4. 4. Thy odious qualities are these and the like : thou doest banish all civility, and give thy self over to sensuality : and art neither afraid nor ashamed ; to let thy wickedest thoughts break forth into actions. Yea, thou thinkest thy self the honestest man for it : and boastest thou art none of those dissembling Hypocrites that seem to be what they are not. Thou art a common Drunkard : in stead of quenching thy thirst, thou drownest thy senses.

Thou desirest not the reputation of honesty, but of good fellowship. Thou art a continual swearer, and that of bloody oaths. One of our Russians, or sons of Belial : who when thou art displeased with others, wil flie in thy Makers face, and tear thy Saviours Name in peices : even swearing away thy part in that blood, which must save thee if ever thou beest saved. Yea, if thou art never so little provoked, curses with thee, strive for number with oaths, and tward speeches with both. Thou knowest no other dialect, then roaring, swearing, and banning : and in case thou art reproved for it, whou wilt say, we take too much upon us : as Corah and his complices twitted Moses, Numb. 16. 3. not knowing how strictly God commands, and requires it, Levit. 19. 17. Heb. 3. 11. 2 Tim. 2. 24. Exod. 3. 18. to 22. 2 Pet. 2. 7, 8. Whence as the Chief Priests answered Judas, *What is that to us?* so thou wilt blaspheme God, tear Christ in pieces, and more then betray, even shed his innocent blood, digging into his side with oaths and say, when told of it, *What is that to us?* When thou mightest as well say, *What is Christ to us?* *What is Heaven to us?* or *what is salvation to us?* For to us the one cannot be without the other. We shal never inherite part of his glory in Heaven, if we do not take his glories part upon earth. And with God it is much about one ; whether we be doers of evil, or no hinderers. For if we must not see our neighbours Oxe not Sheep go astray, or fall into a pit ; but we must reduce him, and help him out of it, Deut.

22.1. We are much more bound to help our Neighbour himself, from dropping into the bottomlesse pit of Hell. And what know we? but we may win our brother, and so save his soul? Marth. 18. 15. Again, thou art an usual companion of Harlots, thy sumnum bonum is a Punk: and thou wilt rather burn in Hell, than marry.

Thou art one of those that St. Peter speaks of: thou hast eyes full of adultery, and that cannot cease to sin. Thou gazest upon every fair face; and lustest after every beautiful woman: thy speech is lewd and obscene: thy discourse scurrility, lascivious thy behaviour. Thou art a frequent slanderer of thy Neighbour: an open Sabbath-breaker: Canst boast of sin and mischief, and if need be defend it.

Like the Salamander, thou art never well, but in the fire of contention. And art apt to quarrel, yea, kill a man for every foolish trifle; be it but for the wall, or refusing to pledge thee; as if thy honour were of more worth then thy soul. Yea, the Devil hath so blinded, and bewitcht thee: that thou thinkest every wrong, or disgraceful word quarrel just enough, to shed blood, that true valour consists only in a brave revenge and being implacable: that patience is but an argument of basenesse; and therefore thou wilt rather suffer a sword in thy bowels, then a lye in thy throat. I confess, thou wilt fight in no quarrel but a bad one, and sooner in thy Mistress defence, then in thy Masters.

Thou art of a reprobate judgment touching actions and persons: esteeming good evil, and evil good, Prov. 17. 15. and 29. 27. Isa. 5. 20. Thou doest stifle thy conscience, and wouldst force thy self to believe if it were possible, that in case men will not swear, drink drunke, conform to thy lewd customes, and the like, they are over-precise; and to forbear evil, is quarrel sufficient for thee. Thou speakest evil of all, that will not run with thee to the same excesse of riot, 1 Pet. 4. 4. making them a by-word to the people, Job 17. 6. and a song amongst thy fellow Drunkards, Pial. 69. 12. Thou art so desperately wicked, that thou wilt mock thy admonisher, scoffe at the means to be saved; and make thy self merry with thy own damnation.

In stead of hating the evil thou dost, and thy self for doing it: thou art glad of it, rejoicest in it, boastest of it; yea, pleadest for it, and applaudest thy self for thy wickednesse: God is not in all thy thoughts, except to blaspheme him, and to spend his days in the Devils service; And rather then abridge thy pleasure, thou wilt hazard the displeasure of God. Thou doest not honour but art stubborn, and disobedient to thy parents; a Rioter, &c. If they stand in need of thee; thou wilt not nourish or maintain them, as they did thee in thy need. Thou takest no care to provide for thy own family, but drinkest the very blood of thy Wife, Children, and Servants: and art therein worse then an Infidel. Thy greatest delight is in devilish cruelty: as to see the poor innocent Creatures fight, pick out one anothers Eyes, and tear each others flesh. Yea, to see two men fight, and kill one another, thou accountest but a sport or p'aying, 2 Sam. 2. 14. to 17.

Thou wilt borrow, or run in debt with every one; but never carest to pay, or to satisfie any one: except it be thy Hostesse for drink, lest she should never more trust thee.

As good men by their godly admonition, and vertuous example, draw all they can to Heaven: so by thy subtile allurements, and vicious example, thou drawest all thou canst to hell. For as if it were too little to damn thy own soul, or as if thine own sins would not preesse thee deep enough into hell; thou doest all that possibly thou canst, to entice and enforce others to sin with thee: for thou doest envy, hate, scoff at, nickname, rail on, and slander the godly; that thou mayest flout them out of their faith, damp, or quench the spirit where thou perceivest it is kindled; discourage them in there way to heaven, to make them ashamed of their holy conversation, and religious course: pull them back to the World, that so thou mayest have their company here in sin, and hereafter in torment.

Thou fearest a Gaol more then thou fearest hell: and standest more upon thy sides smarting, then upon thy soul. Thou regardest more the blasts of mens breath, then the fire of Gods wrath: and tremblest more at the thought of a Serjeant or Bailiff, then of Satan, and everlasting perdition. Thou takest encouragement from the Saints falls, and sins of Gods people to do the like: when they should serve thee as Sea-marks, to make thee beware. Yea, thou doest most sordidly, take liberty, and encouragement to go on more securely in thy evil courses: because God is merciful and forbears to execute judgement speedily: and to defer thy re-pentance, because the Theif upon the Croffe, was heard at the last hour. Thou wilt boldly do what God forbids; and yet confidently hope to escape what be threatens.

Thus I could go on, to tell thee a thousand more of these thy wicked thoughts, words, and actions; had I not already done it. But because I would not present my other Readers with *Cole-worts* twice sod: be per-swaded to take view of them, in my other small Tract, entituled, *The odious, despicable, and dreadful condition of a Drunkard, drawn to the Life*: though indeed even a Tyth of these are sufficient evidences to prove and to make thee confess that thou art in a most damnable condition. But stand thou by, and let the civil *Jasticiary*, and formall *Hypocrite* hold up their hands, and hear their charge.

Here ends the *Prodigals* Character with which I will conclude.

F I N I S.

They that please, may have the whole (*Library* consisting of thirty seven Books) at *James Crumps*, a Stationer in *Little Bartholo-mews* *Well-yard*, and at *Henry Cripps* his Shop in *Popes-head-Alley*. 1661.

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